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PACIFIC SCHOOL OF RELIGION

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THE

AMERICAN MISSIONARY

VOL. XL. JANUARY, 1886. No. 1.

American Missionary Association.

To the readers of *The American Missionary* and to all the friends of the American Missionary Association, we wish a Happy New Year. We say "friends and readers" because the circle of our friends is very much larger than the circle of our readers. But why are not all our friends also our readers? Because *The American Missionary* belongs to what has been called "Despised Literature." There is much despised in this world that ought to be honored. The *Missionary* has a right to claim that it should have a wider circulation and a more general reading than it has. The cause it represents is a most important one. The matter which freights its pages is valuable. When people can be induced to stop long enough to think what that cause is and what it signifies, they are always interested, and when they give to help the cause they are always happy.

We may, therefore, not only wish for our friends a Happy New Year, we can tell them how to make certain a Happy New Year. Let them remember the cause of the poor, and resolve to do more than ever before to send the Gospel and the blessings of Christian education to those who in this highly favored land sit in the shadow of darkness and under the power of sin. As they review the incidents of 1885, the memory of what they gave to the American Missionary Association will be a happy memory. The deficit of nearly thirty thousand dollars our treasury has inherited from the past two years. The exigencies of the work that will not allow at any point contraction, make imperative that the gifts of 1886 be larger than ever before. The Madison Meeting set the mark this year at $375,000. This calls for nearly $70,000 more than we received the preceding year. The Finance Committee, in recommending this amount at the Annual Meeting said "It does not seem unreasonable to expect that with a proper presentation of the claims of the Association to its friends this amount can be realized." Now is the time to plan and resolve. "A prudent man foreseeth the evil and hideth himself." Let plans be now made by the churches, that

as good a time of the year as possible be selected in which to take the A. M. A. contribution. Let each pastor now resolve that when that time comes he shall be prepared to tell the church how much they gave last year, and how much they must increase their gifts this year in order to do their part in reaching the $375,000 called for. Let all our friends find a place in their purposes for the new year, to magnify and to help the American Missionary Association, and with God's blessing we shall be delivered from the embarrassments of debt and the humiliating, hated necessity of special appeals. This will help in no small degree to make 1886 for all our friends *a Happy New Year.*

We are glad to announce that our Brother, Rev. A. F. Beard, D. D., elected at the Madison meeting Associate Corresponding Secretary of the A. M. A., reached New York December 20th, in safety from Paris. Dr. Beard, who for the past three years has been pastor of the American Chapel, Paris, is so well-known by the readers of the *Missionary*, he needs no special introduction. For many years he was pastor of the Plymouth Congregational Church, Syracuse, N. Y., the same church that prior to Dr. Beard's pastorate, had been for nearly twelve years under the personal care of Dr. Strieby. Following our honored and beloved Secretary Strieby, how could Dr. Beard be otherwise than he became while in Syracuse—an earnest champion of the A. M. A. and its work? God has manifestly blessed him in all that he has undertaken thus far. We pray this may be increasingly true of his work so long as he lives. We welcome him as a co-laborer to the hardships as well as the rewards of the blessed cause we represent, and it is with great pleasure we introduce him to the constituents and workers of the American Missionary Association. He is already at his desk making rapid progress adjusting himself to the demands of the new situation.

THE QUITMAN SCHOOL.—THE BURNING AND THE REBUILDING.

Our friends have already learned from the press, of the incendiary burning of our school buildings in Quitman, Georgia. In some of the reports have appeared statements inaccurate and misleading. We beg leave to submit a statement which we believe to be correct in all particulars:

Early in the year we received a proposition from Mrs. F. L. Allen, of Waterbury, Conn., that if we would accept a hotel property owned by her in Quitman, Ga., and use it as a school for the colored people, she would give it to us. The property was worth about $10,000. Quitman is the County Seat of Brooks County, situated on the rail road about 25 miles east of Thomasville. It lies in a belt where there are many thousands of colored people, for whom hardly any school privileges are provided. The ladies of the two Congregational Churches of Waterbury, Conn.,

promptly offered to raise $1,000 as a supplement to Mrs. Allen's gift, with which to make the alterations necessary for the hotel to be used as a school. The ladies of the Congregational Churches of Connecticut, generously pledged themselves to aid in support of the school which was to be known as The Connecticut Industrial School for Girls in Georgia.

The region was so destitute, the property so valuable and the promised support so liberal, that our Executive Committee accepted the gift. Rev. J. H. Parr, of Chicago, who had been in our work the previous year, in Austin, Texas, was appointed principal, and three of our tried and efficient lady teachers were selected as his assistants.

Rev. Mr. Parr went to Quitman, in August, to take the first steps in getting ready. A committee of citizens met him with the information that, owing to the location of the hotel in the very heart of the town, the feeling of the people was such that its use as a school had better not be undertaken. There is a cotton factory in the suburbs of the town which for some time has been idle, located where there would be no objection to a colored school, and these gentlemen proposed to purchase it and offer it with twelve acres of land in exchange for the hotel. Accepting the judgment of that committee that the exchange would be equitable, and only desiring to do what was best and wisest, with Mrs. Allen's full consent, we accepted the proposition and requested the committee to have the exchange made as quickly as possible, so that we could at once set about getting ready for opening the school. Pending the negotiations, some other parties purchased the factory and so the scheme fell through. We were assured by prominent citizens that we had done everything that we could be reasonably or honorably expected to do, and that the citizens of Quitman could never make just complaint against the American Missionary Association. With such an assurance there was nothing left for us but to go forward. Mr. Parr, with this strong backing, took hold earnestly. Nevertheless he found himself subjected to insults and petty annoyances. He received anonymous and threatening letters. He was warned to desist. The gates were carried away. Bullets were fired at his window one night when he was about to retire. The Mayor offered a reward for the apprehension and conviction of the criminals who had stolen the gates and fired the shots. Then the parties who had purchased the factory came forward and informed us that if we would give them the hotel and $5,000 additional they would make the exchange. Subsequently another proposition to give us ten acres of land and $5,000 in exchange was received. This was far below the value of our property, and the location of the land was objectionable, lying between a cemetery and a swamp. These propositions, even if equitable, on account of the heavy debt upon our treasury we could not accept.

A rumor was circulated that Mrs Allen had given the hotel for a colored school to pay off a grudge she owed the town of Quitman. This

Mrs. Allen most pointedly denies, and we may say in corroboration of her denial, that in all the interviews we have had with her, she has never spoken otherwise than in the most friendly terms of the people of Quitman and their personal kindness to her.

The school opened the first of October, with Mr. and Mrs. Parr and the three lady assistants on the ground. There were five boarding, and forty day scholars. The number kept increasing and soon reached twelve boarding and a hundred and forty day scholars, and more were coming. The school was proving a grand success. The teachers testify that in no school they had ever taught was so much interest manifested by the scholars. The colored people of the town, happy that a good school had been opened for their improvement could not help expressing their joy and hope. This gave offense. One of the teachers, accompanied by a colored youth to show her the way, went to a colored church to get an insight into the religious life of the colored people of the town. This gave offense. It was construed to mean social equality. Some of the teachers appeared on the streets attended by colored girls of the boarding department. This gave offense. It was also construed to mean "social equality." Rumors of all kinds were set flying thick and fast compromising the moral character of the lady teachers, giving alleged examples of their teaching and practising social equality in the school. Not a white person had visited the school to see for himself just what was taught and practised. The teachers were openly insulted when they appeared on the street. As was said in a dispatch sent from Quitman and published in the leading papers of the South, the alleged conduct of the teachers was such as to call down upon them "the bitterest hate of the community." The good and law-abiding people of the town had practically surrendered the drift and direction of public sentiment to the control of the lawless, and that noble band of Christian workers, who for Christ's sake were there at great sacrifice of personal comfort to do missionary work among the poor negroes, were left, unprotected and undefended, to the mercies of those who were wicked enough to plot and plan arson.

And so on the 17th of November, after the school had been going only six weeks and with great success, at one o'clock in the morning the buildings were set on fire. In the merciful providence of God no lives were lost. The inmates were awakened by the crackling of the flames. They had time only to snatch a portion of their clothing, and reached the sidewalk but a few minutes before the floors of the rooms they occupied fell in. Their wardrobes, books, keepsakes—everything except what they hurriedly caught up as they hastened out—they lost. One of the teachers, by reason of the excitement and exposure—for it was a cool night—standing on the sidewalk insufficiently clad for about two hours, was prostrated by a fever which threatened congestion of the brain, causing her life to tremble in the balance several days. She is still confined to a bed of sickness.

The engine house was located but one block away from the school, and in the account given by the local press of the efforts of the fire department to save the property, this is the entire description: "The steam engine was on hand and its entire energy and the energies of many citizens were required to prevent the burning of adjacent buildings upon which cinders were showered in great abundance."

After a time, a German photographer offered the teachers the shelter of his office. Then two of the citizens offered the accommodations of their homes. The Mayor invited them to become his guests at the hotel. This invitation was accepted. The lady teachers went at once, accompanied by the Mayor and two or three gentlemen as escorts. Mr. and Mrs. Parr, not willing to leave the boarding girls until they were provided for, found a vacant store they could have, and in it remained till morning. It was arranged that some of the children were to be sent home, the rest to be cared for by friends, and then these faithful guardians also went to the hotel. In the morning a few of the scholars went to the hotel to bid the teachers good bye. They had been in the room but a few minutes when a gentleman accompanied by a lady came and informed the teachers, "We don't keep a nigger school here." Upon asking him where he would have them go, he responded that he thought "the back yard would be the right place."

At this point the Baptist minister and his wife called at the hotel, and insisted that the teachers should become their guests. This hospitable invitation was gladly accepted.

Excitement became intense the day after the fire. It was feared a war of races would result. Rumors again began to fly. Mr. Parr was charged with being the incendiary. It looked as if it would not be safe for the teachers to remain. It was thought that possibly if it were known they were gone it would have a tendency to allay the excitement, and so for personal safety as well as to prevent trouble they left that night for Macon. Instantly this sudden departure was used as evidence that Mr. Parr was the incendiary and it was heralded abroad as such for publication in the papers of the South. When the suggestion was made to the insurance adjuster, a Southern man, when he went to Quitman, he repudiated it as not having a shadow of a reason to stand on.

The Mayor promptly offered a reward for the arrest and conviction of the party or parties guilty of setting the fire. Four days after the burning a citizens meeting was held, largely attended and composed of both whites and negroes. A series of resolutions was adopted; commending the Mayor for offering the reward; denouncing the outrage; asking the A. M. A., to establish another school for the colored people upon a "better basis"; and declaring the people to be in favor of law and order.

A petition was drawn up and numerously signed by property holders asking us to open another school and pledging material support. The resolutions and petition we have received, and they will in due time have our

most careful and respectful consideration. Meanwhile, we desire to inform our friends that we shall open another school just as soon as we can possibly get it ready, either in Quitman or vicinity. That destitute region must not be abandoned. To make such a school as we believe ought to be maintained will call for more than the insurance, and will involve an increased expenditure from our treasury. The personal losses of our teachers must be made good. We believe that our friends will all heartily endorse us in these propositions, and now we appeal to them that they come promptly and generously to our relief. Some churches and individuals have already responded nobly. Let all take a part in this grand opportunity to move forward in the great conflict of righteousness and justice, against sin and wrong. Who can read the above statement of simple facts without feeling an impulse to say "We are with you in the determination to conquer hate with love, to destroy prejudice by living down its falsity, to drive out darkness by bringing in the light, to change the condition of the poor and the helpless by putting them in possession of the riches and strength of the Gospel of the Son of God"? Let the impulse at once be transmuted into gifts. Do not be afraid of sending us more than we need. What remains after the personal losses of the teachers are met will help the school, and what remains beyond that, is needed—urgently, imperatively needed—to sustain and strengthen our work all over the field.

THE RESPONSIBILITY ATTENDING THE ACCUMULATION AND EXPENDITURE OF MONEY.

To every man his work. Special endowments and acquisitions are for special ends. The faculty of money-making is, no doubt, a gift of God. But if the faculty is a gift, the right use of money is a grace. Other men may lack the original faculty, but at the same time may be so circumstanced as to be able to take advantage of opportunities prepared and offered by those who have the faculty.

It may not matter, therefore, whether God gives the faculty or the opportunity for money-making; the supreme question is the responsibility of those who have accumulated wealth, for its right disbursement. Wealth is, perhaps, the mightiest factor in our modern civilization, and the use to which it is put, not unlikely, will determine the future of modern society.

The question—how can a Christian man, or a man who seriously measures his relation to the world, hold millions of money in his own name and for his own use—waits for an answer.

The world is full of want and crying for help. Poverty, intemperance, passion, prejudice, caste, heathenism, ignorance, and suffering everywhere —what have men of wealth to do with it all, and to what extent are they

responsible for it? No question has a deeper meaning, and none will more profoundly stir the heart and conscience of a serious man.

The money-making gift and the money-making love seem to be given to many in our land, but, *thus far*, the genius for rightly disposing of money seems to be the inheritance of only a few. The average money-maker hoards beyond all his *own* needs, and those of his family. Many of them could give away fifty, a hundred, or five hundred thousand dollars, and be happier men themselves, and still have enough left to destroy every child they possess.

Men accumulate fortunes as generals win battles. They remember the struggles and the buffetings of their early days, and would, if possible, shield their children from similar exposures and experiences. In this they ofttimes fatally mistake, for the money which allows their boys to live in idleness and ease, in thousands of cases leads on to dissipation and ruin.

The money-maker, therefore, cannot too early, nor too carefully, study the conditions on which the possession of wealth can be made safe for himself and his children. He must find a counterpoise to the avarice and selfishness and hardness which comes out of money, both for his own sake and the sake of his family. To toil, as many a man has, early and late, to leave a fortune which will blight and use up his children, is a frightful travesty of life.

The thing to be found out is, how wealth can be made a blessing to one's home, and a larger blessing to the world. For wealth rightly used has this double end—to make sons and daughters more brave and noble and helpful in a world of want, and to start benign forces that will make for the good of mankind. Every man of us has this double relation, to his *own*, and to the world outside. And it need hardly be said that he will best serve his generation, and meet the duties of his surroundings, who so uses wealth that the largest good comes out of it to himself, and to all whom he touches. A man who should account himself as the steward of God, and should so train his house, could not fail to leave sons and daughters to bless the world after he had gone from it.

Every patriot wishes well to his country, and all the more if his country has furnished him the opportunity of making a fortune. He would have it descend unimpaired to his children. But there is no certainty of this, save as the vital forces of the nation are kept strong and pure. These forces are mainly in the homes, the churches, and the schools of the people. These are the reservoirs of mental and moral power, which hold and bear on the best thought and motive and life of the nation. A people without pure homes and churches—without great schools of learning and of art—without garnered stores of historic memories and achievements, has no roots in the past, and no life but in the present.

But these fortresses of learning and religion, which are so essential to the nation's life and defence, are largely the children of men, who have

held their wealth as a trust for a larger service to mankind. They grew out of the thought and are shaped by the wants and the hopes of those who founded them. In this way, such men render supreme service to their time, and repeat themselves, age after age, in the new and quickened lives of those who come after them.

An illustrious company of such worthies have made their country and their race debtors to their beneficence. Harvard and Yale and Dartmouth and Bowdoin and Amherst in New England, and scores of schools for the higher learning scattered all the way from the Hudson to the Golden Gate, are the monuments of their wise and munificent giving. These are the moral bands which hold and bind the States together. They are stronger than the bands of iron which link the oceans, and their bright track can be traced like a path of light across the continent.

The beneficent power of money in the hands of large-hearted men can be hardly estimated or imagined. Who can set bounds to the influence of a church of Jesus Christ, of a college, or of a Christian school? These are the forces which have wrought so beneficently and effectually, in the East and in the West through the men who had the grace to give, as they had the gift to make, money.

But, unwittingly, this gracious work was strangely one-sided and nearly cost the life of the nation. These glorious givers, who scattered their money from New York to San Francisco, seemed unaware that there was a great South as well as a great West, composed of twenty millions of people, among whom the common school was hardly known, and, for whom, until the close of the war, Northern beneficence had neither founded nor endowed a single institution of learning or religion.

Twenty years ago five millions of blacks were utterly untaught, to whom no school had ever opened its doors, and eight millions of whites, only a little more advanced, were in a day thrown upon the benevolence of the open-handed and large-hearted men of the country. No want, like this, makes its appeal to the wise and the wealthy for immediate relief. For their sake, and for ours, the want must not go unmet.

Nor is the appeal wholly one of charity. If business were merely seeking a market for surplus goods, we believe there is no place in the world where an investment in schools and churches would bring back in dollars and cents so large and so rapid returns. Almost every civilized nation on the globe is pushing into Africa for a larger market. But the seven millions of blacks in the South need more, earn more, and have more to buy with, than all the two hundred millions of the dark continent. Only put into their heads and their hearts the culture and the longings which come of education and religion, and no customers on earth would require so much or buy so much as they.

This ought to be enough to put business on their side. But if not this, then the higher motives of patriotism and religion should move those

who have the means to the most liberal investments for the uplift of these people. The ignorant masses of the South, white and black, hold the destiny of the Republic in their hands.

The corner-stone of the nation—*the rule of the majority*—has already been rudely shaken. It is only a question of time how long the Republic can stand after its foundation has been removed. Whenever it is made *sure* that fraud rules the ballot-box, and that votes are not honestly counted, the end will come. Right here it is that the work of education and religion must be emphasized. Our free institutions can be saved only by a people of clear brains, of sound hearts, and of vigorous wills.

At this point it is, that wealth means so much, and that men of wealth may read their call. Only money can build and endow institutions of piety and learning, and only men who have the money are equal to the need. Are they not raised up for such a time as this? Why have they been made stewards of the gold and the silver if not to strengthen and help on the things of the kingdom?

From the Ohio to the Gulf and from the Atlantic to the Pacific, the continent over, homes and churches and schools must shelter and nourish a Christian people. In no other way can the swelling populations of this great, free, and fierce country be made safe for themselves or a blessing to mankind. Only in this way can a bond be taken of the future for the security of our property and our homes.

Of the seven millions of blacks, four millions five hundred thousand can neither read nor write, and the outlook for the masses of the whites is scarcely better. This is the material with which demagogues gamble for place and power—the dynamite which bad men may explode to our destruction. Is it too much then, to ask men, who have everything at stake in the stability of our institutions, to coin their wealth into schools and churches, and all saving forces upon this needy and most exigent field? Now is the accepted time and now is the day of salvation. Educate, today, intellectually and morally, the children that will hold the ballot a generation hence, and we are safe.

But what of the thousands who will have large estates to be administered upon by and by? Will they not see to it now that their wealth is made to serve the highest interests of mankind, and of the kingdom of God after they have ceased from earth? Where would wealth go farther and accomplish more for the country and for the world, than it would put into endowments for these needy and struggling schools and institutions, out of which are now flowing life and light for the ignorant and despised? Where more than here can they plant the forces which will shape the future?

The institutions which Northern beneficence has set amid the desolations of the South cannot live forever on charity; they must be endowed. The shoulders, which have borne these heavy weights are weakening, and the courageous hearts which have breasted opposition and scorn for their

sake, are ready to faint. President Ware has already fallen at Atlanta, and others will fall soon, unless the solid endowments are placed underneath to insure the permanence and the power of the work.

Much time has already been wasted, and we cannot afford to lose more. The problem is daily becoming more complex and difficult. The people are increasing in unexampled numbers and power, and now is the time to lay upon them the moulding and guiding hand.

The field is all open. A thousand unoccupied centres are waiting the coming men who will lay broad and deep the foundations of intelligence and piety and thrift. Where are the men for such a time as this, the wise men who will seize the momentous and the blessed opportunity?

If the good ship, which for more than a hundred years has safely carried our fortunes, is to sail out into the next century over calm, sunny seas, we believe it will be because men who had the wealth, had also the grace, to consecrate it to the education and the Christian civilization of these millions who now need everything and who need it all at once.

C. L. WOODWORTH.

The Annual Report for 1885 is now ready, and will be sent to any who may desire it upon application.

Inquiries are frequently made by Ladies' Missionary Societies, regarding specific work which they can do in the sewing line for our Mission Homes at the South. There is one Home in which there are no carpets. There are three rooms the dimensions of which are respectively 19½ by 12½ feet; 19½ by 13½ feet; 19½ by 19½ feet. Missionaries enjoy carpets just as much as any other class of people. We shall be glad to answer any questions from those who would like to help supply the above wants.

MARIE ADLOF.

The little Bohemian girl whose small savings were sent by my hand to the "black children of America" is an orphan only six years old. Her simple story is associated with the beautiful days of early June, when we visited the ancient historic city of Prague. Longfellow's poetic rendering of one of its "marvellous legends" haunted our imagination as we crossed the "Moldan's rushing stream" and climbed the height where for centuries the Citadel—the Hrudsin—has overlooked the town; within its narrow limits are crowded the palaces, the prison, the monastery and towering above all the old cathedral, each one though desolate and destitute now, eloquent of vanished magnificence, or hidden torture or ecclesiastical pomp and intolerance, for this is the city where the light of Huss and Jerome, those precursors of the Reformation was quenched in a deeper gloom. But again the light of a pure faith is piercing the darkness of this ancient stronghold of a corrupted religion, and it was with new hope for Bohemia that we turned from the decaying monuments of

the past to study the power and influence of the Mission established here by our own American Board. The perplexities and trials of its earlier years were shared by such men as Rev. Henry Schauffler of Cleveland, and Rev. E. A. Adams of Chicago, both now engaged in work among the Bohemians here, but at present the burden rests upon one alone, Rev. Albert W. Clark. Facts which we had from his own lips show that there is advance, slow though it be. The central point of his widely extended missionary work is a commodious, well-heated hall, in the centre of the old town, where his congregations assemble by invitation, the law not permitting Protestants to meet for worship in any other way. There are several stations beside in the city and others in the country around, under the immediate charge of Bohemian assistants, whose consecration of life and enthusiasm for the work fit them for it. At these places meetings for prayer and praise are held, and frequently a littte company of believers gathers here for Bible study. Into one of these meetings the little child Marie had been brought by her grandmother, a converted Roman Catholic, living as servant in a kindly family, who permit her to retain her orphan charge. On this special occasion, as incidents of foreign missionary work were related, the child was deeply impressed by the stories told, of the ignorance and needs of the colored children of the South, who as she expressed it "had never heard of Jesus," and she said to her grandmother "All the Kreutzers I can get, I will save, and send them to America, so that those little black children may know about my Jesus." She then immediately began to put her purpose into execution, using a little toy bank she had. To this district it was my privilege to accompany Mr. Clark on one of his visitations. We passed localities associated with the memory of Huss and his co-laborers, and finally off a quiet street crowded by the hard working poor we entered a court and wound up two flights of narrow stairs. It was here that Marie's grandmother was employed.

The man with whom they live is still a Roman Catholic, but his wife is a member of the Mission church. He is very poor, as we could see from the surroundings; but a bright little Kreutzer from his scanty earnings he occasionally gives to little Marie, whom he loves. By slow increments had the little store of Kreutzers increased; yet amid many temptations to other uses, the child's purpose was sacredly held. An uncle of little Marie's was there once on a visit, an uncle whom she specially loved. Mr. B——her employer, said to her, "*You* can buy some pears for your uncle." Her answer was, "That money does not belong to *me*, but to the black children in America." At one time she begged for meat, (a rare luxury in such a home,) Mr. B——said, "*I* have no money to pay for meat, but you can buy some from your bank." "No," she promptly said, "I'll eat my *dry bread*, I can't spend that money for meat."

And so the little fund increased, till it reached twenty pieces of tin Kreutzers, each worth about four cents, or eighty cents in all, as we reckon values, though, higher valuation may exist in heavenly arithmetic. With eyes upturned to mine, full of questioning as to the far-off land where dwelt the objects of her love and thought, her delicate little hand entrusted to me the carefully wrapped and tied roll, and thus it found its way to the American Missionary Association through whose beneficent ministration it may fulfill the rule which dwells in the mind and heart of little Marie Adlof; "so that those little black children in America may know about my Jesus."

Is not the Home and Foreign Mission made one? "One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all."

E. W. BLATCHFORD, CHICAGO.

Bureau of Woman's Work.

REPORT READ AT ANNUAL MEETING—MADISON.

BY MISS D. E. EMERSON, SECRETARY.

The Department or Bureau of Woman's Work having been fully explained in the report of the Executive Committee as not an independant organization calling for separate or distinct line of operation, you will perhaps be interested to learn by what methods and wherein it has sought to aid the Association, or has seemed to be of advantage to it.

Designed as a medium of communication between the mission field and those at home whose privilege it is to send the Gospel to the untaught, the way was plain and natural. First, to invite more full and unreserved communication from the noble women, who, under the direction of the Association as missionary teachers, had as thrilling experience as could be gathered from any mission field, and then to bring this information before Christian woman at home who, it seemed to us, had need but of the knowledge to secure a ready and helpful response.

Accordingly, a system of monthly letters to the Woman's Bureau was planned, in which the missionaries might note the varied incidents of trial or encouragement, which more than any formal reports convey a clear impression of the real field of work; and a proposition was made to the home workers to take definite part in sustaining these missionary teachers, in sums ranging from shares of $20 each to the amount of full support, the ladies thus contributing to have their special missionary representative from whom they should hear regularly.

About 700 copies of such letters have been sent out each month during the past year. The result has been most favorable. From every quarter we learn of the interest awakened by the missionary letters; and on the other hand, it is an encouragement and stimulus to our missionaries that this bond of Christian sympathy is established.

How the ladies should help forward the work of this Association, has been left to the judgment of those desiring to help. Some have preferred to work by State committees, and in such cases we advocate the appointment of committees. Others have favored the organization of State societies, and here our influence has been turned in favor of a broad constitution that should unite the interests of the leading societies for home work, in order to avoid multiplied organizations. But this has been only incidental, our main purpose being truthfully to present the condition of the women—colored, poor whites, Indians—for whom this Association labors, and to solicit women's work in their behalf, urging a cash contribution from the Woman's Missionary Society of every Congregational church as well as the usual help with the needle.

No new work has been undertaken through the Woman's Bureau other than the natural or inevitable enlargement of the field, as in the case of Quitman, Georgia, where a valuable property was donated to the Association for school purposes, the donor being a Connecticut lady. An appeal was made to the ladies of that State, and the work has been undertaken with the encouragement that they will meet the current expenses. It is a school for the training of young girls. Monthly reports from this school are to be sent regularly to the Connecticut ladies through the letters of a teacher. In a similar way, the ladies of Vermont sustain in full the school at McIntosh, Ga., and feel an honest satisfaction in watching the progress of their

own school. One of their teachers, in reporting her work at the meeting of the State Conference, referred to her Sunday-school class of 56 young men, who studied the word of God with her each Sabbath ; and we have reason to believe that many a lady present rejoiced to feel that by her contributions she had helped to place the teacher there.

We have schools at Jonesboro, Tenn., Athens, Ala., and other points, for which we desire like support. If the ladies of each State would assume the cost of one such American Missionary Association school, how freely could the Asssociation move forward in the accomplishment of its grand work.

The contributions to our treasury the past year, through ladies' missionary societies or special effort of ladies, is as follows :

Maine, by State Committee	$1,379.37	Illinois	$826.22
New Hampshire	140.00	Wisconsin	346.50
Vermont, by State Committee	1,004.23	Iowa	576.94
Massachusetts	1,798.54	Michigan	101.72
Connecticut	1,460.25	Minnesota	362.67
New York, of which $340.55 by State Union	421.55	Nebraska	18.50
New Jersey	95.00	Dakota	29.31
Pennsylvania	45.00	Total	$9,152.74
Ohio, of which $320 from Oberlin ladies	546.94		

Turning our attention Southward, it seemed important that the colored women should be interested in this Bureau of Woman's Work, and that in the churches of the A. M. A., missionary societies should be organized as a means of instruction, even though not much help could at present be expected from them. Such societies had already been formed in some of the churches. Realizing the importance of a special object for work, we proposed that the freedwomen aid in the support of a missionary to the Indians, at Fort Berthold, Dak., from whom they should hear regularly. The response was prompt and hearty, the Ladies' Missionary Association of Alabama alone pledging $100. One little mission band of colored women pledged a share of $20, and paid it in installments of $2 per month, the money being earned at the washtub or by other hard work, and needed in their own families for what we would deem the necessaries of life. But it was a revelation to many of them that in our own country there was any people as needy as themselves and in greater spiritual darkness. Several little girls have undertaken to make a quilt to be sold, and as they say: "Send the pennies to teach them little Indians some sense." To be sure, the material for the quilt is donated from the North, but in this way do we seek to cultivate in the freedwoman a missionary spirit that will lead them to help others even while they themselves require aid. They have paid during the year for their missionary to the Indians $228.75.

Thus does the Woman's Bureau seek to fulfill its mission in the North and the South, as a department of work under the American Missionary Association. Within the year there has been evident progress in securing the attention of ladies to this mission field. Very many in the busy occupation of daily home duty have stopped to listen to the claims of a work which, when once understood, moves not only to Christian duty toward the unenlightened, but arouses a sense of self-preservation, lest their own children or children's children suffer the penalty of present neglect in checking the evils within our own country.

We extend our thanks to all ladies who have so cordially co-operated with us, and to pastors who have aided by thoughtfully naming to us active workers in their churches with whom correspondence might be opened.

The needs of the people for whom we labor cannot be presented in this report, but will be made known by the missionaries who this afternoon speak from their personal experience.

To every one who hears, may the recital come as a fresh and irresistible appeal that shall meet warm Christian response from every heart.

ADDRESS OF MISS M. C. COLLINS.

Only a short time ago I received a letter from one of our teachers at Standing Rock Agency, asking me to come to them for the winter. I was not able to go; but I felt as if I must visit them. I want to tell you about my visit there, for I think it will touch some of the hearts of these ladies when they find what one of our dear native women is doing all alone for the Master at that point. When I arrived there I went into her house and found it all in excellent condition and received a warm welcome from her. After she had prepared dinner for us, we went into the little chapel and had services, and then we sat quietly down and had a little conversation. She said to me, "Did you see the little mound back of the house?" "Yes," I said, "I saw it." "My baby lies there," she said. "That is the little one you never saw, but it was a dear little child, eight months old. Before that little one was taken away I was so discouraged. There were no other Christians near; I was at work day after day with my little ones about me; my little girl was at Santee, and my heart ached to go home to my people in Eastern Dakota. I was very homesick for my people; I wanted to go back, day after day, I was mourning, but I only mourned in my heart, because I didn't want my husband to be discouraged and I didn't tell him I was homesick. Bye and bye the little one fell sick and died, and we laid her away out there on the hill. After she died I said, 'What does it mean?' The Lord has a lesson in that for me; and then I thought it was to make me want to stay here. I want to work. I thought if there was anything I could do for the people here, I would take that lesson the Lord had given me and I would do it at once; and I prayed earnestly that the Lord would show me what he wanted me to do. My arms were empty, my hands were idle, and I thought, 'What can I do for the Lord?' Now the little one is gone, I cannot work for that any more. Finally I called in four of the young girls, and I said to them, 'Girls, since I have lost my little one, I look out upon the mothers who have buried their little ones, and I rejoice that I know where my little one has gone, and I praise the Lord that he has brought me into the light, and that now I know she is with Jesus. When I think of that, my heart aches for these other mothers, for they know nothing of Jesus and of where their children are gone, and so I want to do something to give them the gospel. Will you help me? and they said, 'Yes.'" The result was that she gave me fifteen pairs of baby moccasins, eight little baby wrappers and a baby cap, which she with the four girls had made with their own hands to sell and send the gospel further on to those in darkness. That was a thank offering to the Lord which the Lord will certainly bless and receive.

These are the kind of people that I want to tell you about this afternoon. Edward Phelps' wife, (this woman of whom I have been speaking) is not the only one of those dear Christian Indian women in Dakota who are laboring in that same unselfish way. I went to another station where the mother of Edward Phelps was at work alone. She prepared something for us to eat, and immediately after dinner she said to me, "There is a sick woman here whom I want you to go and see." I went to see her. Her husband had died the spring previous, and according to Indian custom everything that was her husband's had been given away to the

mourners or else buried with him, so that the widow was left with nothing. She was taken sick immediately after and had been sick all summer. There was nothing in the tent except the little pile of straw on which she lay, one blanket and a little pail with some soup in it. She was dying there all alone; and when I went in and looked upon her I thought of my own sickness in the East and the care and the comforts I had received, and I thought of how many women there were like that woman dying without the common comforts of life and knowing but very little of the life hereafter. Our good Elizabeth had prayed with her and read the Bible to her, and she was beginning to hope that she knew something of the Lord Jesus. When I went in and talked with her and tried to tell her of Jesus, her face lighted up and she said, "Will Jesus receive me?" "Yes," I said, "Jesus will receive you." "But," she said, "I have not known him here; I have never done anything for him. How can he take me hereafter?" I said, "You can talk to him, you can pray to him, he will accept you now." She smiled and lay back in the bed, and I left her there. How many such cases have I met of these women in utter darkness, ready to receive Christ, but with so little opportunity to know of him! When I went out of the tent, Elizabeth said, "Winona, never before have I been so discouraged." "Why," said I, "What can I do here alone? Every day almost I find that some of these boys and girls are going astray, they are growing up in darkness, and all that I can do seems so little to save them. I wish we had more teachers, more schools, more white missionaries" She said, "Are you going back East?" "Yes," I said, "I am going back." "Tell them to send us teachers. Tell them our people are dying without the gospel, and are asking for it and ready for it." Now I bring Elizabeth's message to you. These people are really asking for teachers and the gospel, and we ask you to send it to them.

In these great Western States I have found some warm hearts toward the Indian people. We hear it remarked that the people in the West have no use for the Indians, that they want them exterminated; but I have found in Minnesota, in Wisconsin, in Iowa, the warmest friends of the Indians, people who are ready to do something for the Indians. We do not wish you, when you reach home, merely to bemoan the fate of the Indians and speak of the evil treatment of the government towards them, but remember how they have been neglected by the Christians—by our own people, our own churches, and are still being neglected.

While I was at Standing Rock Agency one young girl came to me the evening I reached there and shook hands with me and said, "Do you remember me?" "Yes," said I. "Do you remember you told me when you were here last that if I would learn to read the Bible I could go away to school." "Yes," I replied. "Well, now I am ready to go." But I was not ready to take her. The school-house was not finished or furnished—there was no money to finish it; and I didn't know just what to tell her. I said, "I will ask Isaac"—the teacher who had driven me there—but Isaac said the wagon was almost broken down, and the load was already a heavy one. The girl went away sorrowful; but bye and bye she came again and said, "If I borrow a horse and go down on horseback, the first time that Isaac comes up will you send it back?" I said I could not promise it. The next morning she came in with her little bundle and a blanket and said, "If you will carry my blanket and bundle, I will walk." It was 150 miles to Oahe where the school was located. Then I said to Isaac, "We cannot turn this girl away," and Isaac's wife said, "Take the girl and I will walk half the way myself." So we brought the girl down to Oahe, and she is there now waiting for the school-house to be finished.

Of course, we do not find many such girls as that, but there are a great many of them anxious to become educated. We have in our schools at Santee and at

Oahe, some of the brightest and best of our boys and girls. There are many who are asking to go into these schools who are not yet quite ready to go away East to school, but who are ready to go to Oahe. They are asking about that new building, and they are very proud of it.

Our work is going on. We are planting the standard farther West all the time. There are little new log houses going up now and then just as fast as they can be built, and they are occupied by native teachers. Our boys go out as teachers just as soon as they are able, just as soon as they know the way of life themselves, and can read and write. Some of them go out too soon, we all know; but what are we to do? We haven't the white teachers, so we must send natives. We can employ them at smaller salaries, and it is more economical to put them to work where we cannot afford to pay white teachers. But we need a great many white families. We have at one of our out stations, where one of our native teachers is at work, 70 families, or about 300 people. Up and down the Grand river, there are villages eight to ten miles apart without a single teacher or religious exercises of any kind. On the Cheyenne river we have one young man—a white teacher—but all up and down the length of that river we have only native teachers. We need a minister there to teach the teachers and keep the work going.

I wish I could tell you of the work which our native women are doing. I attended a meeting of the native missionary society at Sisseton agency, and when we met in the afternoon I think there were 200 women present. It was overcrowded, and all outside the women were standing who could not get in. I never heard better reports than were given there. One little girl 12 years old said, "We are little girls only ten and twelve years old, but we have raised $20 for the native missionary society." One woman after another arose up and said what each church had contributed—one $100, another $100, another $75; and so on. I don't know the whole amount that was raised by the women, but it was a large amount, I think nearly $600. This money is used to send native teachers out on the frontier. I think the native missionary society is now supporting three. In this meeting that afternoon it was wonderful to hear these women tell of their struggles in trying to raise money. I remember one woman who rose and said, "I was so discouraged when the middle of winter came because we had raised only five dollars, I didn't know what to do. I felt very badly, it almost made me sick. I prayed about it, and finally I said, 'There is no use for me to worry about what the others do if I don't do all I can myself.' So I went to work and made things that I could sell, and raised $15 myself. Then I went from house to house and told the women about it, and they all went to work in the same way; and I bring up $70 to-day as the result." This woman was a little heathen girl only a few years ago. The first time I saw her she sat in her little log house with a dirt floor and a dirt roof—in fact, everything in it was of the same nature, and she herself not far from it. She sat on the floor near a kettle from which she had been feeding the children. She was only thirteen years old, but she was the second wife of a man who had several children, and she had been taking care of them. Everything was filthy. I went in and looked at her and I felt, Oh, what a hopeless case! I remember how I felt when I went home, and I remember with what misgivings I went again the next day, after I had found something for this girl to do. I asked her if she would come and do it. She looked up and smiled and said, "I don't know how to do it." "Will you come and let me show you?" "Oh, I don't know how to do it; I am unskillful." "Well come and let me show you, anyway." "I don't know." "Come and see me do it, will you do that?" She said yes, and she came up to the house. I wanted the kitchen floor washed, and I first did a little of it myself and then let her do it, and finally we got the floor washed. That was the first thing she did for me. The next time when I

went for her she had on the same filthy clothes, but she had a new dress which she had made and tucked away, and this she put on over all the rest and came up and washed the floor again. That was an improvement. I kept up calling for her until finally she came to school. She came day after day. She was a very bright scholar and soon learned to read. Last winter when I was sick there was no one to take charge of the meetings, and there was some trouble at one of the stations 10 miles way, between one of the deacons and his wife. They had sent for me to come down and settle the trouble, but I wasn't able to go. I didn't know what to do about it. Finally I sent for this woman and asked her if she would not go down there and meet the people and pray with them and see what she could do. She said she would try, and she went. That was Saturday. They held two meetings on Sunday, and on Monday she came back rejoicing because they had succeeded, and on the following Sabbath this man came to the communion with his wife. That woman now is one of the strongest helpers we have. We can always depend upon her in the meetings, in the sewing society and in the native missionary society. She has been now seven years a Christian.

Now dear friends, only think what might have been done if there had been more of us! Think how many such women there are among the Dakotas. It is not because the Indians cannot be taught, not because they cannot be saved, that the results are not larger; it is simply because there are so few to teach them and show them the way of salvation. The people are ready. One young man shook hands with me at one of the stations and said to me, "I am beginning to learn that to be educated is the best thing." Now why is it that these young boys and girls are only just beginning to see that it is the best thing to be educated? It is simply because at many of these villages they have had no teachers. Now there are many young men and women who ought to be ready to enter into this work. I have so often spoken to young men just ready to take up life's work and said to them, "Why not go into the Dakota work?" and they always know of some other young man who will be just the one to go! But it does seem to me, when you think of the work that Drs. Riggs and Williamson have done among them, of the names they have left behind them, that nothing could be greater or grander. I would rather spend my life in doing such work than to bear the greatest honor that could be given me in any other line. The young men ought to be glad and proud to go. The great wonder is that there are not so many offering to go into the work among the Indians that they cannot be made use of. It is a delightful work. We see the fruits of it every day. I never sweep the floor, or wash a window, or set the table, or cook a meal, but that I feel that the work I am doing is work done for the Lord—something to lift up those people. Even the little things in the home are imitated, and that home there among that people is a light set on a hill which cannot be hid.

MOUNTAIN WHITE WORK.

MRS. M. J. ST. CLAIR.

The work I represent is on the Cumberland Mountain in Tennessee. My husband being called there providentially on business, I felt, in 1880, that I must open a Sunday school; because, looking over the people as I had for about eight months, I saw the hope was with the children. I said, "If God will open the way, I will have a Sunday school." I opened a school in my tent. As we moved up the Cincinnati Southern Road, attending to our business, we lived in tents for two years. That school had enrolled in it 44 children, including men 50 years old down to children only two years old. I call them all children. We had five conversions in less than three months; one of them is now gone over the river, and one is a super-

intendent of another school. Then in the winter I had to close the school because it was too cold for the children to go in their bare feet and without very warm clothing, and most of them had to go in their bare feet. In the spring of 1881 the same school was opened in a blacksmith shop, kindly offered to me by some friends who had opened a coal mine. We held the school there during the summer, and in the fall it was moved to the kitchen of a house in Glen Mary, and there it was held during the winter. Meanwhile, I had moved back into the country five miles and organized another school. Before the school was organized we had to prepare a house to have it in. There was an old log house that had been used for religious services whenever a man would come through that part of the country to preach, but it had never been daubed. It had cracks in it so large that a good-sized dog could crawl through. There were no windows in it and no door, only a place cut through for an entrance. There were seats in the house—seats of a certain kind. They didn't have any cushions ; they were not numbered ; and every man could sit where he pleased. They were made of long pine poles just hewed off at the ends so that they would rest upon some rocks high enough for a seat. You would have to sit leaning forward to keep from falling over backward. That house we daubed, we put good seats in it, we cut places for windows, and otherwise prepared it for religious services; and there we held our Sunday school for eighteen months.

In the spring of 1882 we only had these two schools, with an enrollment of 88 in the two. I felt that God was surely blessing us. At this time there was in Scott Co. a population of 6,021. We had 27 saloons and several distilleries in the county. I could see the smoke from one of these distilleries every time I went to my front door. We had that number of saloons and only two Sunday-schools. I felt that it was going to take a great deal of hard work to accomplish any good, but we determined to do what we could. That summer I worked very hard. I felt that surely there must be something done. and I prayed very hard for helpers—someone who would take hold of the school work and do something for us. But no one came ; all the responsibility was on myself. Some of the saloon-keepers, after we had begun the second school. felt that they must work a little harder, and they worked very hard against me ; but being an old Crusader I didn't fear them so long as I had God on my side. So I simply prayed and went on.

Then in the spring of 1883, after that hard summer and winter's work of 1882, I found I had six schools, with an enrollment of 310 scholars—all Sunday-schools. You ask how did I have these schools when we didn't have any religious people ? During this time some Northern people had moved along the line of the Cincinnati Southern road—my scholars were scattered along this road at the little stations—and they helped us. After the saloon-keepers found that they could not stop the Sunday-schools, they would gather up their whiskey barrels and put them on the train and send them to some other point; and I would go and ask permission to use that saloon for a Sunday-school, and the next Sunday I would have one in that place.

You must remember that during this time we didn't dare to ask for a collection to buy literature for these schools ; we didn't dare ask for any money to buy anything. One man, a very kind friend of mine, furnished all the money to buy literature ; and in the spring of 1884 he came to me with a very fine horse, a present, saying, " Here now is a horse for you, and you can go where you please this summer and do just what you wish." Of course, I was thankful for the horse, for I had been obliged to ride on a borrowed horse, and sometimes I was very much afraid. During the year of 1884 I rode a good deal on my horse, organizing schools back in the country wherever I could, and visiting the homes of the people whom I hadn't been able to visit before. Early in the spring I felt that it was very important that all our Sunday-school workers should be brought

together, and I said to the people, "We will have a Sunday-school convention, and we will find out what we are doing and present the work to the people so that they will know what we are doing, and we won't have so many opposers." We called the convention. Some thought it would be a failure ; others thought it would be a good thing to have it When we assembled, we found we had over 400 present, and we gained a good many friends to the Sunday-school work and to the use of the Sunday-School Union lesson leaves. Some of them felt that we were using something like novels in the Sunday-schools. They had heard of the Bible, but not many had a copy in their homes. They didn't know that these lesson leaves were Bible lessons. So we gained a good deal in the spring of 1884 by that convention.

That year was one that I shall long remember. It brought workers and friends to our Sunday-school.

That is the work up to the summer of 1884. We had an enrollment of 310 in 1883, and in the spring of 1884 we had 558, in 12 Sunday-schools. We had gained that much. In the fall of 1884 I thought best to divide the work, because it was too large. I could not ride so far, I could not go to see so many schools ; and I thought if the work was divided, I would set some others at work—it would help them and it would help me. We had had several new school buildings, though small, built along the railroad ; and I thought we would put some of these young men who were in the schools in these school-houses over a part of the work, each one taking their own number, and calling them companies, such as "Company A," "Company B," etc., putting two or three schools into a company. I thought these young men would become very much interested, they would study their lessons better themselves, they would report to me, and perhaps it might be the means of saving their souls. I did so, and it has been a wonderful help to our Sunday-school work. We have now several young men over these companies ; and although there is but one in the number who is a Christian, they are all seeking salvation.

As you see, we hadn't done anything about the liquor traffic. It has not been fought in any way except by prayer. That is the way the Crusaders started out, and I made my promise to the president that I would never fight the liquor traffic in any other way than by prayer. After I went to Tennessee, where I had all the work in Scott County under my control, and where I could do as I pleased, I said, "I will see for once what God will do for the liquor traffic in this place if I trust him ;" and now we have 25 Sunday-schools in Scott County and only three saloons, where we commenced with only one Sunday-school and 27 saloons and several distilleries. We have now only one distillery.

Now, dear friends, this work up to this time was moving along in this manner, and in the spring of 1885 the A. M. A. found us. Their Superintendent, Dr. Roy, found us, came to us, and then he sent a man to us who organized two churches.

During the last three years we have had about 150 conversions in these Sunday schools. It is not all of the work to simply organize a school and leave it in the hands of a young man who is not converted, but it is to visit that school, hold prayer meetings with the people, and lead them to Christ.

So I have felt that the work has not all been in vain. While it has been very hard for us to get along, and we have had a great many things to contend with, yet they are not to be compared with the victories that we are gaining.

If you ask me, what are we going to do now,—is everything done that can be done in Scott County ? I reply, Oh, no, not by any means. These mothers must be taught how to keep their homes neat and tidy ; they must be taught how to make bread and clothing ; the children must be saved, the parents must be saved. And this cannot be done without riding over these mountains, and over the creeks, and through the mud and going through all kinds of hardships—it is work of this kind

that will have to be done back in the mountains. The people along the railroad are imitating the Northern people, but the reform does not reach back into the mountains. These are not the people who have been called heathen; they are not colored; but they are American-born whites.

Now, I appeal to you for your prayers, as you know I am only one of a thousand who believe that God does everything by prayer. I know that he uses means, but I do not think that He uses the means without we have the faith in Him to believe that He will tear down all these obstacles. I believe that the time will come, if we have the help that we need, if we have your prayers and your aid, when all these American-born whites will have the gospel, and the Bible will be in their homes. These old people will soon be laid away in their graves. We cannot do any good for them, but we can reach the children and bring them to Christ.

The South.

STUDENTS' VACATION REPORTS.

BY MRS. T. N. CHASE, ATLANTA, GA.

The grandeur of our work never overwhelms me quite so much as when our students report their summer's teaching. Then all the drudgery of mission work seems suddenly uplifted into sublime service. The power embodied in a normal school anywhere is simply stupendous. Probably two hundred from Atlanta University spend the three and a half hot months of their summer vacation teaching. To look in the faces of these pioneers, and try to estimate their influence in the dark settlements of Georgia, gives me the bewildering sensation I recall, when, as a child, I meditated upon the length of eternity.

They go out laden with temperance and S. S. literature, with Bibles, mottoes, pictures and primers, with crayons, pencils, and slates, as well as with the counsel and prayers of teachers and friends; so that they seem more like an army of veterans than of boys and girls, as most of them really are, but, unlike soldiers, and like children, they return to report their defeats as readily as their victories. But when some timid girl closes her report with "The people are very bad, and I don't know as I did any good," we feel that what she did in that spirit of sweet humility was not lost either upon her or on her people.

The prohibition excitement in Georgia reminds one of the Ohio Crusades, and the results seem equally marvellous. The two Elijahs—Sam Jones and Sam Small, —the Lord has raised up here, are mighty enough to convert an Agnostic, but whether they could reap such harvests as they do had there not been some patient seed-sowing is a question.

One of our most intelligent students said: "I have repeatedly heard both white and colored people say they believed the temperance work of Atlanta University students had done more for prohibition in Georgia, than all other causes." Another reported, "The father of one of my scholars said "W—, I can't thank you enough for what you have done for my boy; when I offered him a drink yesterday, he said, 'Father, God saw me when I signed the pledge at school and I can't drink any more.' Then the father added, 'Though I want my whiskey myself, I'm glad my boy is done with it.'"

One who had taught in Oxford (the home of Atticus Haygood, the first brave Southern defender of negro rights) said: "The influence of that noble man is felt all through that section. Every white man is interested in our success." For years white teachers who had no normal training have visited our students' schools to learn

their methods. This year a student said, "A white teacher visited my school and asked me to visit hers." Another told me, "A white teacher of an academy where I taught, visited my school, taking with him his 70 scholars—white young ladies and gentlemen. He invited me to his school during the term, treating me with great courtesy, also to his closing exercises when I was seated on the platform with many prominent white men." This is greater cordiality than we have ever known before. The student teacher is a pure negro, extremely modest, and a most earnest, exemplary Christian.

One says, "When I got to L—— and the Methodist minister found I was neither Methodist or Baptist, he threatened his deacon who had charge of the school-house to turn him out of church if he let me teach in it. So some who were friendly went with me to the woods, felled trees, toted the logs on our shoulders, and in less than a week got into a log cabin that was neither a Baptist nor a Methodist school house." Others said, "Sectarianism causes more bitterness than anything else." Several expressed grief at the wastefulness of their people. One said, "The people seemed good and industrious but so shiftless. They were all 'renters' and all the stock owned by them in the settlement was three mules and one lamb." On the other hand, it is not uncommon for them to speak of colored men who have accumulated a good amount of stock and land, in some instances hundreds of acres.

E—— said, "T—— and I spent our 4th of July walking 25 miles to find a school. After spending some days in a vain search we decided to hire out to a carpenter. It was hard hot work framing buildings, and as we had no tools we got small pay but it was better than none."

T—— soon gave his report much surprised his good friend E—— should refer to their work as in any way a failure. "Honor to whom honor is due" says T—— "I was proud to measure arms as well as brains with the Southern whites this summer, and proud to be the first to go out and show what we had learned in our school of carpentry here. Few knew of our fine facilities for manual training, and I think I've done better teaching this summer than ever before."

The only girl we have in our classical course, said, "I taught the girls in my school something of sewing and cooking."

One of our young men, who, with the help of his widowed mother alone, has worked his way nearly through a seven years college and preparatory course, was so anxious to pay up an old debt also that he felt he could not afford to teach—the pay is so small—so he says "Instead of being a country pedagogue this summer, I was a Pullman car porter which is a respectable name for a travelling boot-black. I ran between Chicago and Omaha. It was a grand chance to study human nature and pick up 'quarters' from the generous hands of hundreds of men whose coats and boots were my special care and who did not forget to reward the porter."

The delight students took in reporting successive summer's work in the same place showed the weight and value of their influence. One says "I've been six summers in S—— D—— I was two or three undoing what had been done wrong. There was one young man and a few old ones professing Christians years ago, now there are many—some I think through my influence,"

THANKSGIVING AT NEW ORLEANS.

Thanksgiving as an institution seems to be coming into more favor in this region year by year. Whether because of the source from which the Proclamation came, or from a better appreciation of the spirit of the day, Thanksgiving was more generally observed than usual this year by the New Orleans churches.

The Central Congregational Church, of course, followed its usual custom in this respect, and joined with Straight University in the formal observance of the day. The exercises, all under the general direction of Pastor Bothwell, included, besides the customary reading of the President's Proclamation, the recitation of appropriate selections, and particularly the Proclamation of President Lincoln declaring the slaves in the seceded states free, and the last three amendments to the Constitution, which naturally require a prominent place among the blessings for which these people have reason to be thankful.

In arranging the musical part of the programme, Miss Wise had the assistance of the principal of one of the largest colored public schools in the city, who, by the way, is a remarkable exemplification to the colored people of the possibilities in the way of independent achievement which lie within their reach.

President Hitchcock, in his address, brought out prominently as a cause for thankfulness the "good old times" which, he would have us believe, are not a thing of the distant past only, when our forefathers established the first Thanksgiving Day, but are much rather the times in which we live. These are the "good times",—the times of advancement in Christian charity, which shows itself in the prompt response to the appeal of the sufferers from the Galveston fire, and more remarkably in the constant provision for the sufferers from sin and ignorance throughout the field of the American Missionary Association.

The same thought was further carried out in the remarks of Mr. P. B. S. Pinchback, a colored politician formerly of considerable prominence in Louisiana as well as at Washington. He contrasted the advantages of the young people of his race in the present generation with his own at the corresponding period of his life, and made it especially clear that in spite of all their discouragements the "good time" for them is now.

As a school we have some special reasons for being thankful this year. The work done here seems to be becoming better appreciated by those for whom it is done. This is shown, among other ways, by the unprecedented applications for entrance to the school that have been made thus early in the year. Many, too, of these are of a class that seem likely to prove permanent in their attendance, and offer a field more promising of fruit than ever before.

The school, however, has already almost reached its limit, and without the new Model School building for which we have been working so long, many most worthy pupils must be turned away for lack of room. Could this addition be made it would be self supporting from the start, and would prove a most valuable feeder to the more advanced grades.

There is cause, too, for thankfulness even here, for $1,200 has already been pledged towards the erection of the Model School. We have enjoyed Thanksgiving so much that all are desirous to have another before the end of the year, and are determined to do so as soon as the remaining $2,800 for the Model School is raised. What day shall be appointed?

H. H. SWAIN.

CHURCH-RAISING AT PLEASANT HILL, TENN.

Last Saturday was a high day on this mountain. There never had been one like it here, for by my invitation the Mountain people came together to the number of thirty able-bodied men, and some of their wives and children, to raise the frame of our church and school building.

At 10 A. M., with uncovered heads under these beautiful skies we sought the blessing of Heaven on the work of the day and the future of the building, when we all took hold with a purpose to do each man his duty to put the heavy white oak timbers in their places.

At 11, Mrs. Lord came with her mission school bearing a broad banner decorated with flowers, with "Onward and Upward" upon it in large capitals. They came greeting the workmen with song, and after making two circuits around the split-stone foundation, coming to a halt in front, the mountain men responded with three lusty cheers for the school, when every man turned to his work with a glad face and a happy heart.

At 12:30 the wives and daughters of Northern families came with loaded baskets and spread a sumptuous table which I had made of rough boards on the floor of the building. When I called them and they all came around, sixty and upwards, we looked to God for his blessing, and all ate and drank, but nothing stronger than coffee, were well filled, and every man turned to his work and stuck to it till about dark.

There was no accident and I believe it was the happiest day ever enjoyed in this mountain. The young people, girls and boys of the school and others, as well as older ones, watched the timbers with earnestness as stick after stick was put in its place, for it was not the sort of raisings you have in New York, but raisings of a hundred years ago. We felt obliged to have such a frame because the mountain men could help get it in that way, and let it go towards their subscription.

To-day with my head carpenter, we made out a list of all our outside finish boards, window casings, sidings, and so forth, which I am obliged to purchase at Sparta, seventeen miles down the mountain; I can get them no nearer home as our mill has failed.

The check you sent is timely and much needed that the work go forward. I shall press the work as fast as I can, though the season of the year is against rapid work and so is the difficulty of getting lumber up the mountain two thousand feet above the sea, over a rough road. It takes a good man two days to get a two horse load, often camping in the woods at night. The other night one of our young men was caught at dark in a rain storm which lasted all night. He partially sheltered himself in an old log corn-crib, was thoroughly drenched, but got home the next day with good courage. The building is already attracting the attention of the people of the State.

B. DODGE.

THE CHINESE.

THE NEW YEAR.

BY REV. W. C. POND.

Our Fiscal Year closed with August. I reserve statistics of the year's work for a subsequent paper, and offer now a glimpse into the year to come. We never before *began* a year with so large a number of missions; and they all give promise of permanent usefulness.

Our schools in the interior are temporarily depleted through the demand for laborers in the harvest fields; but we have reason to suspect a speedy return of the absent, with interest unchanged. At Tulare a fire has swept away the whole of the Chinese quarter and came up close to our Mission House, but left it unscathed. Its doors were opened to the people thus left without shelter, and not only the house but the yard—enclosed as it is with a close high fence—was filled with them. Of course this hindered school work for a few days, but, we trust, it will help, not hinder, in the end.

Our work at Fresno has been interrupted by the call made upon our faithful teacher, Mrs. E. M. Shattuck, to return to Santa Barbara where a sister has been suddenly left a widow. Rev. G. E. Freeman, pastor of the Cong. Church, kindly stepped into the breach, and has kept up the school, with the aid of our good helper Ju Guy. Early in October, Miss Minnie G. Berry, who has spent several years in

China as a missionary of the Presbyterian Board, and has been compelled by failing health to return to California, will take up the work in Fresno, bringing to it, as I believe, rare culture and genuine missionary enthusiasm.

The Stockton Mission which was re-opened two months ago in our new quarters with greater interest and hopefulness than were ever evinced in that field before, moves on very well. I look for large results. The field is wide. The number of Chinese centering there cannot, I think, be less than 2000, though not more than half that number may often be there at any one time. Surely, among so many, we may hope to find some whose hearts the Lord can open to receive the truth. We have excellent workers there; teachers zealous, steadfast, consecrate; and a Chinese helper, Joe Jet, who has been found faithful in several years of service at Marysville and Oroville, and whom I trust fully. Yet I feel as though my hope for harvests was not based so much on the human agencies employed, as on some special promise spoken to my own heart by the "still small voice."

From Sacramento, Mrs. Carrington writes: "Our school is smaller, for two or three weeks, because a large number of our scholars have gone into the country to pick hops. I do not think that we shall have our usual attendance till after the fair. [now closed. W. C. P.] The other Missions are even more affected than ours, and one has closed at times for lack of pupils." But meanwhile, encouragement comes in from old-time pupils. "Ong Tang has just returned from China and gave the boys an earnest talk to-night. We are very glad to have him with us, an earnest energetic Christian. Markee has been at Monterey for about two months, and has been helping in Mission work there among the Chinese fishermen and their families. I was much gratified, a few weeks since, upon the return of Wong Loung from Montana where he had been about three years, to know that he had lived a Christian life among the heathen who were with him. He had attended Sunday school, and had a letter from the pastor commending him to other Christians. He is the same one who went to China a few years since and had such bitter opposition from his parents that he was obliged to escape from them by flight. He has now returned again to China, with the hope of a better reception, because he has been more successful financially. I remember Lem Chung used to say, "If any man have plenty of money, the people don't care what they believe."

Speaking of Lem Chung who was for years our faithful and successful helper at Sacramento, but who for the last three years has been engaged in missionary work in China under direction of Rev. Mr. Hager, of Hong Kong, let me mention his recent return to California. Bro. Hager writes concerning him; "I am sorry to have him leave. Money is the cause; but I cannot blame him since he has become indebted $300 in consequence of his *younger brother's marriage.* Such an amount is hard to be obtained here. Persons living in San Ning are expected to pay a large price for their wives, and brother must help brother. The demand made on Lem Chung was so incessant and peremptory, that he felt forced to incur the debt, and now feels forced to cross the ocean in order to clear it off. Such is this patriarchal system, and it comes in collision with the religion of Jesus Christ constantly." I trust that Lem Chung will resume missionary work. He could make more money at something else; but it will not be impossible for him by rigid economy, to save his $300 in the course of two or three years, out of even a helper's pay.

From Santa Cruz we had the good news of three baptised last month; and two are expecting to receive baptism at Bethany church on the first Sabbath of October. Oh,—if we may accept these as fore-tokens of abundant answers to our prayers in months to come, how grateful will we be! And God is not slack concerning his promise; and has said,—"According to your faith be it unto you." Why should we not expect *great things.*

RECEIPTS FOR NOVEMBER, 1885.

MAINE, $265 54.

Alfred. Cong. Ch. and Soc	$18 00
Auburn. Sixth St. Cong. Ch	8 75
Augusta. Infant Class Cong. Sab. Sch., *for Student Aid, Talladega, C*	2 00
Bath. Winter St. Cong. Ch	59 13
Camden. Elm St. Ch., bal. to const. E. D. MANSFIELD, L. M	18 00
Castine. "Rainbow Band," *for Rosebud Indian M*	2 82
Castine. Class No. 9, Trin. Sab. Sch., *for Education of a little girl Tougaloo, U*	1 00
Cherryfield John W. Coffin	30 00
Cornish. First Cong. Ch. and Soc	13 00
Falmouth. Second Cong. Ch. and Soc	4 40
Freeport. Cong. Ch	25 00
Gilead. "Mountain Rills," Cong. Ch	10 00
Gorham. Ladies, *for Selma, Ala*	2 18
Lyman. "Friends," *for Freight*	1 18
North Anson. Mrs. Eunice S. Brown	10 00
Searsport. First Cong. Ch	8 77
South Paris. Cong. Ch	5 00
Waterville. Cong. Ch. and Soc	27 81
Winthrop. Cong. Ch., adl	3 50
	$250 54

LEGACY.

Bethel. Estate of S. J. Chapman, by A.W. Valentine, Ex	15 00
	$265 54

NEW HAMPSHIRE, $245 97.

Acworth. Cong. Soc	9 89
Alstead Center. "Ladies' Circle," *for Freight*	2 00
Claremont. Cong. Ch. and Soc	17 30
Greenfield. "Friend"	5 00
Haverhill. Cong. Ch	9 00
Jaffrey. Cong. Ch. and Soc	12 20
Keene. Ladies' Benev. Soc. of Second Ch. *for Freight*	2 50
Merrimack. First Cong. Ch	8 25
Nashua. First Ch. and Soc	22 66
Reed's Ferry. Rev. E. A. Slack, to const. Mrs. A. H. H. SLACK, L. M	30 00
Rindge Miss Roxa Kimball, Mrs M. T. Wellington, and Mrs E. K. Hale, 1 each.	3 00
Salem. Cong. Ch and Soc., 4; B. B. Choate, 1; Mrs. Dean Emerson, 1	6 00
Scotts. Mrs. Mary L Rice	2 00
Swanzey. "Individuals," Cong Ch., *for Freight*	1 50
Temple. Cong. Sab. Sch	37 67
Tilton. Cong. Ch. and Soc	15 00
Union. Mrs. G. S. Butler	5 00
	$188 97

LEGACIES.

Concord. Estate of George B. Wardwell by John Kendall	7 00
Francestown. Estate of Joseph Kingsbury by Mrs. E. J. DONNELLE, to const. herself, L. M	50 00
	$245 97

VERMONT, $396 59.

Bellows Falls. Austin W. Dawes, 10; Hiram R. Dawes, 1; *for Talladega, C*	11 00
Hartford. Second Cong. Ch	65 00
Holland. Cong. Ch	5 50
Jamaica. Cong. Ch	5 67
Newport. Cong. Ch. and Soc	20 25
Pittsford. "D." 1; also 1; ack. in November number incorrectly from Pittsfield	1 00
Post Mills. "A Left Hand"	4 99
Randolph. Mrs. I. Nichols	1 00
Rupert. Cong. Ch	22 88
Saint Johnsbury. Union Meeting North and South Cong. Ch's., *for Indian M*	139 60
Johnsbury. North Cong. Ch., "Thank Offering"	50 00
Stowe. First Cong. Ch. and Soc	47 45
Sudbury. "A Friend"	2 00
Waitsfield. Cong. Ch	11 25
Weybridge. Ladies, by Mrs. Henry Fairbanks, *for McIntosh, Ga*	9 00

MASSACHUSETTS, $3,181 62.

Acton. Cong. Ch. and Soc	30 00
Adams. "Memorial Band," Bbl. of Goods *for Tougaloo U.*	
Andover. E. C. Mills	25 00
Andover. Woman's Union H. M. Soc., for *Student Aid, Talladega C*	77 25
Andover. Dea. Wm. Abbott, 2; "Three Friends," 2 25; Mrs Dr. Kimball, 1; *for Tillotson C. & N. Inst*	5 25
Ashby Orthodox Ch	15 39
Auburndale, Earnings of Susie Johnson *for Children's Aid*	62
Boston. Old So. Sab. Sch. *for Student Aid, Fisk U*, 35; Mrs. E. P. Eayers, 5; Mt. Vernon Ch., adl., 1; "A Friend," Central Ch., 1—Cambridge. "A Friend," 1—Charlestown. Winthrop Ch. and Soc., 84 10—Chelsea. Third Cong. Ch., 77 18; First Cong. Ch., to const. CHARLES A. CAMPBELL, L. M., 50; Central Ch., 19 14; Dorchester. "A" Friend 10; Miss Ellen Carruth, 10; "A Friend," 1; "Two Members" Second Cong. Ch., 11; *for Talladega C*—Jamaica Plain. Rev. Chas. F. Dole *for Talladega C.*, 10—Revere. Mrs. A. S. Steele, 103 41 *for Student Aid, Atlanta U.*, and to const. BENJ. H. DEWING, EDWARD F. BOYSARD, and Miss ELLEN M. STONE, L. M's.,—Roxbury. Highland Ch., adl., 10—Somerville. Young Ladies' Mission Circle of Franklin St. Ch. *for Freight*, 190	430 73
Barre. E. C. Ch. Sab. Sch	15 83
Bernardston. Cong. Sab. Sch., Harvest Concert, *for Kindergarten, Atlanta, Ga.*	10 00
Boxborough. Cong. Ch. and Soc	15 00
Buckland. Cong Ch	24 70
Clinton. By Mrs. E. K. Gibbs, 2 Bbls., *for Kittrell, N. C.*; Mrs. A. C. Dakin *for Freight*	2 00
Cummington. Mrs. S. R. Wilbur	1 00
Curtisville. Cong Ch. and Soc	30 00
Danvers. Maple St. Ch., 79 63, and Sab. Sch., 28 20; bal. to Const. ABRAM S. BEAL, NATHAN T. PROCTOR, WILLIAM B. GOULD, HERBERT E. HALL, Mrs. SARAH HOOPER and Mrs. EMILY P. ABBOTT, L. M's	107 83
Danvers. First Ch. and Soc., to const. Mrs. MARIAN RUNDLETT, Mrs. EMILY UPTON, and Mrs. HARRIET R. WOODMAN, L. M's	106 37
Dedham. First Cong. Ch. and Soc	175 66
Dracut. First Cong. Ch	20 00
East Bridgewater. Union Sab. Sch, *for Student Aid, Talladega C*	25 00
East Hampton, First Cong. Church & Soc.	60 21
East Leverett. Mission Sab. Sch	5 00
Everett. Cong. Ch. and Soc	10 55
Fitchburg. Cal. Cong. Ch., 156 08—Rollstone. Ch. and Soc., 9 50	165 58
Florence. Florence Cong. Ch	15 75
Globe Village. Evan Free Ch	35 61
Groton. Mary Moore, deceased, by her mother	1 25
Harvard. Cong. Sab. Sch., *for Rosebud Indian M.* and to const. Mrs. CAROLINE E. BACON, L. M	30 00
Harvard. Cong. Ch	29 25
Hatfield. Cong. Ch. and Soc	63 61
Haverhill. Miss Nettie L. Webster, *for Rosebud Indian M*	1 50

Holden. Cong. Ch..... 21 00
Holliston. "Bible Christians of District No. 4"..... 25 00
Holliston. "Friends," 3; Dea. Geo. Batchelder, Side of Sole Leather, "Friends," Cranberries, *for Student Aid, Talladega C*..... 3 00
Hopkinton. Mrs. Putnam's Class, Cong. Sab. Sch 10 00
Holyoke. A. H. Childs and wife..... 5 00
Hyde Park. First Cong. Ch. and Soc. 20 00
Islington. Rev. J. B. Clark..... 2 50
Leominster. Ortho. Cong. Ch. and Soc. .. 77 15
Lexington. Hancock Ch. and Soc... ... . 18 00
Lowell. Eliot Ch 55 02
Malden. First Cong. Ch. and Soc..... 56 42
Malden. W. L. Green, 10; Mrs. W. L. Green, 5; Herbert Porter, 5, *for Talladega C*..... 20 00
Mansfield. Ladies' M. Soc..... 10 00
Medfield. Second Cong. Ch. and Soc.. ... 100 00
Merrimac. John K. Sargent 2 00
Methuen. First Parish Sab. Sch., *for Student Aid, Fisk U*..... 45 00
Middleboro. Central Cong. Soc., adl..... 2 00
Middlefield. "A Friend" 5 00
Mindleton. Mrs. H. A. Wilkins, 1; Miss Abby A. Dole, 50c 1 50
Milford. Cong. Sab. Sch., *for Student Aid, Talladega C*..... 15 00
Mill River. Cong. Ch..... 15 00
Monson. Young Ladies' Working Club, *for Student Aid, Fisk U*..... 25 00
New Bedford. North Cong. Ch. and Soc... 27 02
New Bedford. "A Friend," *for Atlanta U.* 5 00
Newburyport. North Cong. Ch., 35; Prospect St. Cong., Ch. 29 75: Whitefield Cong. Ch. and Soc., 13 53..... 78 28
Newburyport Miss M. E. Blake's Class, *for Student Aid, Fisk U*.. ..... 1 00
Northampton. "B"..... 10 00
North Billerica. Mrs. E. R. Gould, *for Macon, Ga* 3 00
North Dighton. Mrs. Ellen M. Greene, *for Shaw*..... 20 00
Norton. Trin. Cong. Ch , to const. SAMUEL A. CHAPIN, L. M..... 50 00
Orange. Cen. Congl. Ch. and Sab Sch 9 31
Oxford. Woman's Missy. Soc., *for Missy. Topeka, Kans*..... 10 00
Oxford. Woman's Miss'y Soc., *for Freight.* 2 00
Pepperell. W. F. Freeman, *for Student Aid, Storrs Sch*..... 3 00
Peru. Cong. Ch. and Soc..... 8 00
Reading. Bethesda Sab. Sch, *for Student Aid, Fisk U*..... 50 00
Rockport. First Cong. Ch. and Soc..... 24 38
Rutland. Cong. Ch 1 55
Salisbury and Amesbury. Union Evan Ch. 13 40
Sandwich. C. C. Ch..... 27 01
Shelburne Falls Little Men's Soc., *for Miss'y Santee Agency, Neb.* 20 00
Shelburne Falls. Boy's Class Cong. L. S., *for Williamsburg, Ky*..... 5 00
Shrewsbury, Children's Mission Circle, "Lights on the Hill."..... 15 00
South Attleboro. Mrs. H. L. Draper, Bbl. of C., *for Tougaloo U.*
Springfield. Mrs. Persis Burnham..... 2 00
Taunton. Trin. Cong. Ch. and Soc 192 36
Waltham. Trin. Cong. Ch. and Soc 26 19
Watertown. "Friends"..... 3 50
West Newbury. First Parish Sab. Sch ... 5 00
West Newton. Mrs. C. H. Fuller, *for Freight*..... 4 00
Weymouth & Braintree. Mrs. Cranes' S. S. Class, Union Ch., *for Indian M., Santee Agency, Neb*..... 15 00
Worcester. Central Ch., 114 37; Old So. Ch. and Soc., 45, to const. WALTER M. SPAULDING, L. M..... 159 37
Worcester. P. L. Moen. 100; P. W. Moen, 25; George L. Newton, 25; Stephen Salisbury, 10; H. B. Fay. 5; "A Friend," 5; "A Friend," 50c., *for Talladega C.* . 170 50
Worcester. "Mission Harvesters" of Salem St. Ch., *for Student Aid, Fisk U*..... 55 00

By Charles Marsh, Treas. Hampden Benev. Ass'n—Chicopee, Second, 37 84;—Monson, 25;—Palmer, First, 10 38;—West Springfield, First, 18; Park St., 5..... ... 96 22

CLOTHING, ETC., RECEIVED AT BOSTON OFFICE. MAINE—South Berwick, Ladies of Cong. Ch., 1 Bbl., *for Wilmington, N. C.*—New Hampshire, Alstead Center, Ladies' Circle, 1 Bbl., *for Jonesboro, Tenn.* Concord, First Cong. Ch., 1 Bbl.—*for McIntosh, Ga*, Derry, Ladies' Benev. Soc., First Ch., 2 Bbls. *for McIntosh, Ga.* Keene. Ladies' Benev. Soc. of Second Ch., 1 Bbl., *for McIntosh, Ga.* — VERMONT. Newbury, Ladies' Benev. Soc., 1 Bbl., *for Atlanta U.* —MASSACHUSETTS. Auburndale, Mrs. Mary Johnson, Bbl. C.—Baldwinville, 1 Bbl.—Framingham, "Friends," 2 Bbls., val., 43, *for Kittrell*, N. C. Malden. Mrs. T. C. Pease, 1 Bbl. *for Marietta, Ga.*—Ipswich Women's Benev. Soc., First Ch., 1 Bbl., val., 30—Oxford. Woman's Miss'y Soc., 1 Bbl., *for Wilmington, N. C.*—Somerville. Young Ladies' Miss'y Circle of Franklin St. Ch., 1 Bbl. for Indian M.—Somerville. 1 Bbl. *for Wilmington, N. C.*—Watertown. Ladies, 1 Box, *for H. C. Gray, Oberlin, Ohio.*—Westborough. Freedmen's Miss'y Soc., 1 Bbl., val., 50—West Newton Mrs. C. A. Fuller, 1 Bbl. *for Savannah, Ga.*

RHODE ISLAND, $45 72.

Kingston. Cong. Ch..... $6 45
Newport. Miss M. A. Pritchard, *for Mountain White Work* 2 00
Peace Dale. Cong. Ch..... 12 27
Providence. Beneficent Cong. Ch..... 25 00

CONNECTICUT, $2,749 21.

Berlin. Second Cong Ch., 35; Miss H. N. Wilcox, 10..... 45 00
Cromwell. Cong. Sab. Sch., *for Rosebud Indian M* 2 10
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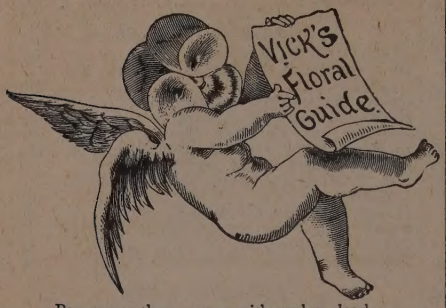

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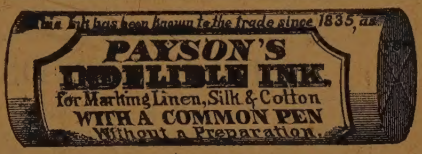
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